WHERE WE ARE!

STUDY
ON
CURRENT EVENTS
1870 AND 1871

BY

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You know therefore the face of the heavens, but can you not discern the signs of the times?
Because you know how to judge the appearance of the heavens, but cannot you know the signs of the times? Matthew, chapter 16, verse 4.

TRANSLATED BY

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PREAMBLE

To His Excellency, the Most Reverend Monsignor Luis Filipi,
Bishop of Aquila, in Abruzzo,

My dear and esteemed Monsignor:

In your precious letter of September 23, 1870, you told me: "In 1844 you wrote: '*Where are we going*?' In 1860 you sounded a new alarm with your work, *The Situation*. It is time to write: '*Where are we*?' We have sunk to the bottom: 'Siamo già arrivati al fondo' (*We have already reached the bottom*)."

"What will be the fate of Europe?" If, in the scorching radiance of the divine ray, the eyes remain closed, it can be said: *she is not asleep, she is dead*: Fam non dormit, sed mortua est

"What a great subject to exercise your pen, to give a new cry of alarm and make a final appeal to Catholic sentiment? I beg you, write something. The solitude in which you find yourselves, the misfortunes, true punishments from God, that have befallen your beloved homeland, should facilitate the flow of your thoughts and give you more eloquence than ever. *Do it, then, I beg you*, Fatelo dunque, vene 'prego."

Your wishes were joined by the requests of many people, both ecclesiastical and lay, whose advice has frequently served as a guide and motivation for me in my various publications.

In truth, the work you are urging me to present to the public, I had undertaken on my own from the very beginning of the war. The events I saw unfolding seemed to me so grave and of such profound significance that I did not believe I should let them go unnoticed.

Thus, on August 7, 1870, while out for a stroll with some friends on the borders of Switzerland ([1]), we learned of the withdrawal of our troops from Rome. At this news, the same exclamation arose from all of us: We are lost!

The following day, at 8 a.m., the telegraph transmitted the following dispatch:

"We are defeated on all sides. --- The chambers convened. --- Appeal to the people. --- Frossard's body cut down. --- Territory invaded."

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[1] This is the house of the Catholic priest of Charquemont.

Having just finished reading it, right there in the office, I said to myself, *Venit finis, finis venit:* (The end has come, the end has come:) Here is the end of old Europe. This first impression deepened when we learned that, during the first vespers of the Assumption, Paris had crowned Voltaire, the blasphemer of the God of armies, the insulter of France, the servant of Prussia. Stupefied, we said to each other: *The spirit of impiety calls to the spirit of madness; God is against us; France is in perdition!*

Returning to the solitude where King William has me confined, I began to write my assessment of the present and future situation. *It was drafted entirely before and during the siege of Paris*. Only the final chapters are subsequent to the armistice. It follows, therefore, that many of the predictions concerning Paris now belong to hindsight. I leave them, however, as they were written, because, having been written before the events, they can to some extent serve as a basis for those that have not yet come to pass.

Such is the origin of this work. If it has been made public, it is you, my dear Monsignor, who is responsible: *Factus sum insipiens, vos me coegistis*.

Deign to accept the renewed homage of my respectful and cordial affection in Jesus Christ.

J. Gaume, Apostolic Protonotary
Fuans (Dubs), March 19, 1871

LETTER OF THE HOLY FATHER.

Pius Pope IX.

To Our beloved son John Joseph Gaume, apostolic protenotary, at Paris.

Dear son, greetings and apostolic blessing.

It has been very pleasing to us to receive the recent work that you have offered us, entitled "*Where are we?*" in which you propose to investigate the causes and the remedy of present evils, and to indicate to the faithful a sure rule

related to current dangers, to guide their whole life; and to excite them to fight bravely for Religion and Justice.

"We congratulate you because in this work, which could not be more timely, you wisely and solidly achieve the goal you have set for yourselves; and above all, for having completely unmasked the plague of Gallicanism, Caesarism and Liberalism; and for having demonstrated the supreme need to educate youth in the integrity of faith, customs and sincere piety.

"For this reason, we desire that this work bear fruit commensurate with your zeal and your charity; and that you receive the reward promised to faithful servants who make fruitful for the Lord the talents they have received from Him.

From this day forward, as a sign of divine favor, and as a pledge of Our paternal benevolence, We bestow upon you, with all the effusion of Our heart, the Apostolic Blessing.

Given at St. Peter's in Rome, on the 15th day of January in the year 1872, the twenty-seventh of Our pontificate. — Pius IX, Pope."

WHERE ARE WE?

CHAPTER I

Reception of the book; "Where are we going?" — Letter from Donoso Cortés. — Reason for this essay.— To guide our lives. — To seek the causes and the remedy of the present evil, — To encourage ourselves to fight.

As recalled in the prologue, twenty-seven years ago, the one writing these lines published a volume entitled: "Where are we going?" Without claiming to be a prophet, or the son of a prophet, but relying on the data of faith, he arrived at conclusions that are seriously alarming for modern nations.

Like man, Society does not want to be told that it is on the wrong path, that it is sick, and that obstinacy in evil is inevitably followed by catastrophes, proportionate to the magnitude of the iniquities.

Thus, a veiled opposition from some and a violent one from others greeted this book. The author was labeled an alarmist and a visionary. Ears were closed so as not to hear, and even eyes so as not to see, and the path indicated, whose end is the abyss, was continued with feverish speed.

However, as always happens, the truth resonated with minds accustomed to reflection. After reading "Where Are We Going?" the most far-sighted genius of our time, Donozo Cortés, then ambassador in Berlin, wrote the following letter to the author:

"I owe you a million thanks for your kindness in sending me a copy of the work in which you have so accurately and profoundly explored the ills of this dying society. Reading it has been for me both extremely sad and delightful at the same time; extremely sad because of the revelation of great and formidable catastrophes; delightful because of the sincere manifestation of the truth."

"My ideas and yours are almost entirely identical. Neither you nor I retain almost any hope. God made flesh for decay, and the knife for rotten flesh. We are now facing the greatest historical catastrophe."

"For now, what I see most clearly is the barbarity of Europe and its imminent destruction. The land through which philosophical civilization has passed will be cursed and will be a land of corruption and bloodshed."

Then will come... whatever must follow.

Since the date of this letter, the world has moved on. "Where are we going?" is no longer a prediction; it is history. Among the events we then foretold, shrouded in clouds of varying density, some are now clearly defined, others have come to pass, and we see them with our own eyes. What do we see? We will attempt to say so in the following chapters, entitled for this reason, "*Where are we?*"

Three reasons lead us there. In the midst of the storm that shakes the European world and the ever-denser shadows that surround it, it is first and foremost to orient our steps; nothing is more important. When a ship, tossed about by the winds, finds itself amidst the reefs, to attempt a false maneuver, to sleep, or to become complacent, would be to rush headlong into shipwreck. Moreover, as what is - emanates from what was, so what will be - emanates from what is. In this way, knowledge of the present will be the torch of the future; of that future full of hope for some, of terror for others, of mystery for all.

Describing the current situation without exaggeration, either positive or negative, is a useful but insufficient task. To complete it, it is necessary to seek out, in order to learn how to combat them, those causes which, after eighteen centuries of Christianity, have led France and Europe to the point where we see them now. This, secondly, is the object of this essay.

Our ardent desire would be, in the third place, to persuade all those who still have some concern for their eternal destiny, for whom in the perilous times we are going through, their great duty is to seek the salvation of their soul; to fight with indomitable courage, for themselves and for their brothers in the battles of faith; to detach themselves more and more from earthly affections, and to feed on immortal hopes.

In view of the general upheaval of ancient Europe and the present ruins, an undoubted harbinger of further ruins, the salutary warnings of the Prince of the Apostles should be applied with greater seriousness than ever: "For as all these things of this age are to be dissolved, what manner of life you ought to be in holiness of life and godliness, waiting for and hastening the coming of the day of the Lord, because of which the heavens will be dissolved with burning heat, and the elements will melt with the burning heat: but according to His promise

we are waiting for new heavens and a new earth in which righteousness dwells ([2])."

[2] S. Peter. II, III, 11, 12, 1

WHERE IS THE CHURCH?

CHAPTER II.

The Church facing off against paganism* — The Church in the Middle Ages.

Christianity is the sun of humanity: *lux mundi (light of the world).* Wherever it reigns, light shines and life unfolds. Wherever it is extinguished, darkness and death remain. A glance at the world map proves this truth. As an inevitable consequence, the day Christianity ceases to illuminate nations, as such, will be for the world the twilight of its final evening.

The Catholic Church is the guardian and the organ of Christianity. What the word is to thought, the soul to the body, the Catholic Church is to humankind. United with the soul, the body lives; separated from it, it dies.

To understand where we are today, and where we will be tomorrow, it is necessary above all to know what relationships France, Europe, and the world have with the Catholic Church and its Venerable Head, and consequently with Christianity.

When, eighteen centuries ago, the Church emerged from the Cenacle, it found itself in the presence of a world that was not Christian; that did not want to be Christian; and that did not want there to be Christians: a world that persecuted Christianity in every way and those who became or wanted to remain Christian. Between the Church and this world, there was a complete opposition of ideas, customs, and tendencies; an incessant, universal, and persistent struggle.

During that period, which lasted three centuries, the Church appeared as a purely spiritual power, without roots in the earth. Its material possessions, if it had any, remained subject to the laws of the Caesars, that is, to the whims of the world's rulers, who, on the slightest pretext, or even without the slightest hint of one, could dispossess it. In fact, its social authority did not exist. The Church had neither a voice in the councils of princes nor a place in the assemblies of the people.

As for its moral authority, it was confined within narrow limits. The Church reigned not over the provinces, nor over the cities, nor even, except in

exceptional cases, over all families. Its empire was composed of individuals, more or less numerous and scattered in different parts of the world.

The prime target of the world's fury, the Head of the Church dwelt in the catacombs and signed his decrees with his blood. Caesar ruled the Pope, and Satan ruled Caesar.

Such, in broad strokes, was the situation of the nascent Church, facing the pagan world.

Thanks to the astonishing victories won at the price of her purest blood, and indeed, to her immense benefits, the Church established herself in the world. To the peoples she rescued from barbarism, she appeared like the sun in the middle of the firmament, illuminating all of nature, warming and enlivening it.

Filled with gratitude and respect for their mother, the Christian peoples imposed upon themselves the duty to accept from her hand the principles of her legislation and to build for her, through their offerings, a materially independent position worthy of her and worthy of them. The most legitimate and noblest in its origin, the property of the Church was the most sacred. With the faith of the people, donors and their children stood guard around her, arms in hand. In the fulfillment of this filial duty were found both private citizens and princes. After Charlemagne, who signed himself, "***Servant of Jesus Christ and Sergeant of the Church***," a great number of monarchs are seen offering their kingdoms to Saint Peter and becoming vassals of the Church.

Thanks to the social observance of the fourth commandment, "Honor your father and your mother," Europe, daughter of the Church, despite the ills inherent in human nature, enjoyed long centuries of stability and true progress. While there were local wars and dynastic revolutions, there were never any general wars or social revolutions. In other words, while there were changes in social figures, there was never a change in social principles. It was then that the firstborn daughter of the Church could engrave on her gold coins the triumphant motto: *Christus vincit, regnat, imperat*. ***Jesus Christ conquers, reigns, and rules***.

Today everything has changed. After so many centuries of benefits, social power, and territorial possession, where is the Church?

The answer to this question will be explored in the next chapter.

WHERE IS THE CHURCH?

CHAPTER III.

The Church facing the modern world — Parallels with the pagan world — The dogma of the Immaculate Conception — Saint Joseph declared protector of the universal Church — The Catholic unity movement — The Vatican Council — Its two fundamental constitutions — The dogma of papal infallibility — Its timeliness

A simple glance at the face of the globe reveals a marked analogy between the current situation of the Church and its situation before Constantine.

Indeed, after eighteen centuries of Christianity, the Church finds itself once again in the presence of a world that is visibly ceasing to be Christian, that does not want to become Christian, that does not want Christians to exist, and that in a thousand ways persecutes Christianity and those who become or wish to remain Christian. Between the Church and the world today, considered in its entirety, there is a complete opposition of ideas, customs, and tendencies.

To such an extent that, **in the *Syllabus*, Pius IX has been forced to condemn what is called the *modern spirit, modern freedoms, modern progress, and modern civilization* as incompatible with the principles of Catholicism.** Thus, between the Church and the world, there is an incessant, universal, and persistent struggle. As in the days of its birth, the Church is once again a purely spiritual power. Formerly the largest landowner in Europe and perhaps the world, it now finds itself stripped of everything and without roots in the earth.

The heritage of San Pedro, the only independent piece of land where its august Chief could rest his head, has just been taken from him.

Its social authority, so long respected, no longer exists; it is neither recognized nor desired. The Church no longer has a voice in the councils of kings, nor a place in legislative assemblies. Modern constitutions are formed, as far as possible, outside its spirit, and anti-Christian laws taint all European legal codes.

Increasingly despised, its moral authority is confined within relatively narrow limits. The European peoples, who formed the finest portion of its

heritage, have separated themselves from their mother. One half is heretical or schismatic; the other is not Catholic, but only half-heartedly so.

In order not to reignite the still-burning fuse, the Church has been forced, especially in recent years, to make concessions one after another. What has become of her laws of fasting and abstinence, of confession and communion, so religiously observed in former times? How many customs, fashions, readings, and pleasures, more or less contrary to the spirit of Christianity, are being introduced even among her own children, and which she does not dare to condemn openly for the very well-founded fear of not being obeyed?

As for the countries across the sea and those two hundred million Catholics who, it is said, live on the surface of the globe, how many children can the Church count among them who are in spirit and heart subject to its teachings and precepts? Unfortunately, it is not the greatest number. Gradually eroded, the Church today reigns not over provinces, nor over cities, nor even, except in exceptional cases, over entire families. As in the days of its birth, its kingdom is composed of more or less numerous individuals scattered to the four winds.

The prime object of the world's hatred, the Head of the Church, insulted, slandered, and deposed by his own children, has seen his temporal throne overthrown four times in less than eighty years. The path of exile and imprisonment has opened before him several times. Deprived of his true independence, who can say that one day he will not be forced to sign his oracles with the mark of the martyrs? More than ever, Caesar seeks to dominate the Pontiff and Satan Caesar. Half of the kings of Europe have become popes, and the other half strive to do so.

In this parallel, whose broad outlines are plain for all to see, there is, however, a very important difference that must be pointed out. The pagan world had not abused Christianity, and was searching for the Redeemer. The present world has passed through Christianity, and treading on the blood of Calvary, turns its back on the Redeemer. The ancient world had a promise of redemption that we lack.

Another aspect of this parallel is evident in our day with miraculous and providential clarity. During the three-century era of the great persecutions, the Church was governed by the Pope alone, without the involvement of any ecumenical council. His hand alone was enough to steer the Barque of Peter through the treacherous waters; his authority alone to establish discipline and

maintain unity; his word alone to separate darkness from light and form the invincible *Creed* of the martyrs.

Anticipating a similar situation, what does the Church do? Seeing nothing around her but hostility and indifference from earthly powers, she forms an alliance with heavenly powers. The great Pope who governs her has raised his eyes to the eternal mountains from which true angels descend; and inspired from on high, he proclaims the Immaculate Conception of Mary. With this supreme homage paid to the powerful Queen of Heaven, he has compelled her to take up the cause of the Church in a more visible way than ever before.

To this act of divine policy, Pius IX adds another. He desires that the 19th-century Church should also have as its defender the glorious patriarch whom Mary herself obeyed on earth, and who in heaven has lost none of his authority over her or over her divine Son. By a recent decree, the Vicar of Jesus Christ solemnly declares Saint Joseph protector of the universal Church. Moreover, the Providence that governs the Church never hesitates. Thus, these two great acts find their justification in the present needs.

Confident in her help, the Church fearlessly awaits the enemies allied against her. Let them expect neither concessions nor weaknesses from her: quite the contrary. Concentrated within herself and finding her invincible strength within herself alone, she affirms herself more than ever. Without any hesitation—what am I saying!—with an unaccustomed splendor, she condemns victorious error and gives greater substance to her unity, the divine principle of her immortal vitality.

This is why the 19th century witnessed two particularly remarkable events, each of which presents its own explanation. The first is the unexpected movement that drew all the particular churches of the Old and New Worlds toward Rome, the center of Catholic unity. Unity is strength: vix unita fortior. Thanks to this first event, the Church, like a well-disciplined army, could maneuver as one.

This is why the 19th century witnessed two particularly remarkable events, each of which presents its own explanation. The first is the unexpected movement that drew all the particular churches of the Old and New Worlds toward Rome, the center of Catholic unity. Unity is strength: *vis unita fortior*. Thanks to this first event, the Church, like a well-disciplined army, could maneuver as one.

This providential movement of union in truth and charity corresponds to the parallel movement of union in hatred on the part of the Church of Satan, and of intellectual and moral dissolution of the Catholic Church, thus maintaining the balance of the belligerent forces.

Sanction and crown of the first, the second fact is even more significant. Despite all obstacles and against all human pressures, the Church has gathered in ecumenical council, from which two fundamental constitutions have emerged.

In the first instance, the Church has struck with anathema all errors, ancient and modern. By completely separating the tares from the wheat, the darkness from the light, it surrounds itself as with a wall of fire ([3]) that prevents wolves in sheep's clothing from stealthily entering the fold.

More providentially, if I may say so, the second solemnly proclaims as a dogma of faith the infallibility of the Roman Pontiff. Why this definition today, and not yesterday or tomorrow?

Because with mathematical precision it corresponds to today's need. What is that need? Even the blind can see it. The infallible definition that carries to the ends of the earth the dogma of the infallibility of the head of the Church speaking *ex cathedra* took place on the ***eighteenth*** of July, and the following day, the ***nineteenth***, the declaration of war between France and Prussia appeared.

One of the first results of that war, and undoubtedly the most alarming, was the sacrilegious invasion of the patrimony of Saint Peter, the occupation of Rome by the Italian revolutionaries, and the imprisonment of the sovereign Pontiff. From then on, and for a time whose duration only God knows, a council is not possible.

It is necessary, however, that the Church be governed; it is necessary that the staff of St. Peter be safely guided through the terrible reefs that surround it on all sides. In the midst of the thick darkness heaped upon the world, Catholics need a beacon that will never be extinguished. To the bishops, to the priests, to all indeed, there is a word that must be addressed, whose infallible truth cannot be contradicted by anyone, and that commands inner and outer obedience, immediate, persevering, and carried out even unto martyrdom.

Thanks to the providential act that has just taken place, this word exists, recognized by all. Since July 18, 1870, Gallicanism and Gallicans have ceased to exist. There are now only Catholics or heretics on the face of the earth.

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[3] A wall of fire all around it (Zach. 2:5).

Let obstacles arise now to convening the bishops in council, to ascertain, as it were said, their express or tacit assent; let social upheavals or attempts at schism arise, as at the end of the last century and in the early days of this one; let there perhaps be bloody persecutions, as under the reign of the ancient Caesars: the Church is secure in its direction. A single word from its august leader will suffice, without any possible deviation, to keep it on the path of truth.

Such is the situation of the Church, rejected by the modern world. But such is also its powerful unity in the presence of that world, given over to all the aberrations of the sophists, to all the uncertainties of doubt, and devoured in life by the most egregious errors. To ask now to whom the future belongs is beyond question.

WHERE IS THE POPE?

CHAPTER IV

The Pope imprisoned—An enormous crime.—And what is the Pope from a religious and social point of view?—Guardian of the truth.—Protector of human dignity, freedom, security, property, and all rights.

Where is the Pope? -- With a terrified soul and eyes brimming with tears, this question must be answered.

The Pope is imprisoned. Imprisoned by his own children!

To understand the monstrous nature of these two words, it suffices to grasp their meanings. From a religious, social, and political perspective, what is the Pope?

From a religious perspective, humanity, through its own fault, has plunged into the abyss of eternal and temporal damnation; that is, it has brought upon itself all tyrannies, all affronts, all sorrows, without any means of freeing itself from them. To redeem it, the Son of God himself descended from heaven. After having accomplished, at the price of all sacrifices, the redemption of humankind, the divine liberator left on earth, to perpetuate his work, a vicar invested with all his rights, the repository of all his tenderness, the infallible instrument of all his will, of whom he has said: "*He who listens to him, listens to me; he who despises him, despises me*."

That vicar of the Incarnate Word, that representative of God on earth, is the Pope. Acclaimed for eighteen centuries by the most select of humanity, no truth can more victoriously impose itself upon reason. The Pope is, therefore, the highest, most venerable, most sacred person in the world; he is also the most necessary, and one might even say the only necessary one.

With the Pope, you have the Church, with the Church you have Christianity; with Christianity, you have the truth, a shining light that leads man to the true end of life; justice, which protects all rights; charity, which consoles, ennobles and sanctifies; and authority, which maintains the universal harmony of spirits and hearts.

Without the Pope, none of this exists. No Church, no Christianity, no true enlightenment, no true virtues. Under the religious veneer, the world falls once

again into the abyss of abjection and misfortune from which Christianity rescued it, and over whose rapid slope only the Pope's hand keeps it suspended.

This is not, let's be clear, a risky proposition: let's read history. Without the Pope, we would have the world as it was before the Pope: force as right, slavery as foundation, Nero as King, Satan as God. Without the Pope, we would have the world as it still is in China, Africa, Tibet, and Oceania: moral degradation, ignorance, cannibalism, bloody superstitions. We, the French in particular, should refresh our memories. Without the Pope, we would again have the France of '93: Robespierre at the Convention, Fouquier - Tinville at the Revolutionary Tribunal, Carrier in Nantes, Venus in Notre Dame Cathedral.

The reason for this is that man was born to worship. He who does not worship the true God worships the false god; he who does not worship the Most High God worships the least god; he who does not worship the Spirit God worships the material god, the metal god, the flesh god, the god of the belly, as Saint Paul says. Between these two forms of worship there is only one barrier: Christianity. Without the Pope there is no Christianity, and without Christianity everything that existed before him and everything that exists even outside of him can be seen again. Such is the Pope from a religious perspective.

From a social perspective, just as he is the soul and head of the Church, the Pope is the keystone of the social structure. No vault can exist without a keystone to hold it together. The same is true of society: it cannot exist without the Pope. Why? Because without the Pope there is no dignity, no freedom, no security, and no property among men.

By preserving Christianity, the Pope preserves human dignity. To know how to resist even to the shedding of one's own blood, rather than bow before error or injustice, this is what constitutes the dignity of man. A weak reed, the young Agnes, against her will at the age of thirteen, brought down all of Roman power; such is the eternally admirable type of human dignity, that dignity to which societies owe their support and humanity its glories, and which rests essentially in the Pope.

The very sacrifice of one's life for truth and justice implies the invincible certainty of justice and truth. Such a condition demands the infallibility of the word, the instrument of truth and justice. However, without the Pope there is no infallibility, because without the Pope there is neither Church nor Christianity. This is so certain that martyrdom begins with the infallibility of which it is the corollary, and ends with it.

However, doctrinal infallibility is necessary to society. Without it, what would you do? Fact instead of right, usurped infallibility instead of legitimate infallibility. Kings will be popes. What then are the highest men? What they are today, what they will be tomorrow, what they were in the Rome of the Caesars: servants to do everything, lawyers to speak everything but the truth; grantors of all oaths; courtiers equally sincere to Vitellius and Otho; an august senate gravely deliberating on the sauce for the fish that should feed its lord. This is what human dignity is reduced to without the Pope.

As for freedom, another necessary condition of any true society, the world also owes it to the Pope. The duties of all are the limits of each person's freedom. Without the Pope there is no Church. And without the Church, who will teach the duties of kings toward their people, the duties of the people toward their kings, of parents toward their children, of the rich toward the poor, of the strong toward the weak, and vice versa? No one.

Who will definitively draw its boundaries? No one.

Who, with sovereign and legitimate authority, will restrain the reckless individual who seeks to transgress them? No one.

Who, with the same authority, will rebuke him after he has transgressed them, saying, whether king or emperor: This is not permitted, non licet? No one.

Thus, with the Pope, all the protective barriers of liberty fall. In their place, we will have what humanity, without the Pope, has always had, everywhere: license and despotism.

What has been said about human freedom and dignity must also be said about security and property, two things no less essential to the social state. Kings or subjects, rich or poor, inhabitants of cities or villages, who protects you against murder, violence, theft, communism? Force? No. Force is a blind instrument; it defends or attacks, protects or plunders, according to the will of the one who wields it.

Who then? The law? What is the law? It is the application of rights. -- Where does law come from? -- It gives the very source of truth. -- Why? Because law is nothing more than truth applied to property. What is the source of truth? -- Man? Impossible? Who then? You have already named Him: God and God alone.

Since law has its origin and consequently its rule in God, it follows that public law, international law, property law, like any other law, is divine. But without the Pope, divine law no longer has either an infallible authority or a secure guarantee. It is replaced by human law, by *the new law*. What is human

law? It is the law of man transformed into his god, who takes as the rule of his actions not the eternal law of justice, but his whims and his interests. It is the law of force, the law of expediency, the law of greed. Its code is brief: "*Get out of the way, I'm coming, or else...*" Such is the Pope from a social point of view. Indeed, seeing the kings and peoples of Europe attacking the Pope and the papacy, it seems as if one is watching a mob of outlaws vying to demolish the building that shelters them, and which, when it falls, will crush them beneath its ruins.

WHERE IS THE POPE?

CHAPTER V

The Pope imprisoned. — What the Pope is from a political point of view — The most legitimate of sovereigns, — To deprive him of his power, sacrilege, crime against the nation, cowardice, — To attack his freedom, crime against divine majesty, — Provocation of all punishments. — The Pope is a prisoner of his own children. — The imprisonment of Pius IX differs from the others.

From a political standpoint, the Pope is a sovereign, the oldest and most legitimate of sovereigns. Born of the wise will of God and the filial love of nations, the temporal sovereignty of the Holy Father is more sacred than all others. To attack it is at once a sacrilege, a crime against the nation, and an act of vileness.

A sacrilege. In all societies, even pagan ones, goods consecrated to God have been sacred. In the Church, between the child of God, who receives through his Vicar, and the one who gives, there is a true contract. Deeds of donation or foundation contain their authentic and perfectly legal formulas. If, then, contracts made between men are sacred, and the property they transmit inviolable, by what right could anyone attempt to annul the contract made between man and God, and deprive God, or the Church, which is the same, of such a legitimately acquired patrimony?

Consider that the right to property and the right to sovereignty are one and the same; it is, at the very least, as sacred under the Pope's robes as under a king's mantle. If you deny it to the Pope, logic will lead you to deny it to kings, princes, citizens, and any property owner. This is a fact, of which the very history of our time offers irrefutable testimony. If you expropriate the Pope for reasons of Italian, German, or French expediency, by one of those inevitable decrees of God's justice, you yourselves will be expropriated for reasons of some other expediency; what will you have to say then?

A crime against the nation. The Papal States have never been, nor are they by any title, the property of Italy. The patrimony of the Holy Father has been formed from the offerings of all Catholic nations. It is their property and the

testimony of their respect and filial love for Him whom the language of Christian peoples has so accurately called the HOLY FATHER. It is also a guarantee of their faith. Temporal sovereignty is necessary, both for the governance of the Church in the present conditions of its existence and for the full independence of the papal word.

Following the example of his predecessors, and in particular Pius VI, of blessed memory, Pius IX never ceased to affirm the same truth. Very recently, in his Encyclical of November 19, 1870, he stated: "Current events, and no further argument is necessary, perfectly demonstrate how opportune and necessary temporal power is to consolidate in the supreme head of the Church the secure and free exercise of the spiritual power he has received from God over the whole world."

More than any of her sisters, France, the eldest daughter of the Church, has reason to be offended by Piedmontese plunder. The richest provinces of the Papal States owe their existence to the pious liberality of their former kings.

A cowardly act. To attack a weak being, solely because it is weak; to attack it in order to deprive it of what it possesses, solely because it possesses it; is a vile act that, for one who is not ashamed of being guilty, brings the wrath of the ages.

Ahab, king of Israel, possessed rich provinces. Not far from his palace was the small vineyard of poor Naboth. Ahab wanted to acquire it for any price, to plant vegetables in it. He made Naboth the most flattering and advantageous offers, to which Naboth replied: "God forbid that I should sell my fathers' inheritance!"

The poor Israelite's reply baffled the king, who fell ill. Then came Ahab's wife, the infamous Jezebel. "What! You're getting so upset over such a trifle! You are a great king and have great authority. Calm yourselves; I will see to it that you take possession of Naboth's vineyard." Indeed, bribing false witnesses, she had Naboth accused of speaking ill of God and the king, and Naboth was condemned to death.

Ahab goes down from his palace to take possession of the vineyard. At that moment he finds himself in the presence of the prophet Elijah, who tells him: “You have murdered, and you have also stolen. Well then: this is what the Lord says: In the same place where dogs have licked the blood of Naboth, they will

lick yours. As for Jezebel, dogs will eat her in the land of Jezreal, the land of Naboth." (4)

Change the names. Instead of Naboth, put Pius IX; instead of the vineyard, put the Papal Dominion; instead of Ahab, Victor Emmanuel; instead of Jezebel, the Revolution; and you will have in the nineteenth century the literal reproduction of the crime committed four thousand years ago. Wait a little while and you will see the hand of God strike with manifest punishments the modern Ahab and the modern Jezebel. From this moment their names, placed on the pillory of history, will be pronounced with horror by future generations.

The conclusion of the preceding considerations, concerning the Pope, considered from a religious, social, and political perspective, presents itself, and is formulated as follows: In short, no one in the world should be surrounded by universal love, veneration, and recognition like the Representative of God among men, the Vicar of Jesus Christ; the Pope.

However, at the very moment my trembling hand traces these lines, the Pope is imprisoned and deprived of his liberty! He himself declares it, and wants the whole world to know it. "We declare," writes the common Father of Christians, the august Elder thrice venerable, by the whiteness of his gray hair, by his dignity, by his virtues, and we affirm before God and before the Catholic universe, that we are in such a prison that we cannot in any way exercise our supreme pastoral authority safely, easily, and freely (5)."

The Pope imprisoned! The Pope deprived of his freedom! The Pope no longer able to govern the Church. What a crime! What shame, what a momentous scandal! Upon hearing this news, what will the schismatic or heretical nations say? Knowing that Christians are persecuting their religion and imprisoning their father, what will the idolatrous peoples think, those to whom our missionaries teach the divinity of Christianity and the august prerogatives of the Vicar of Jesus Christ? How will they be brought back to the faith from now on?

The Pope is imprisoned! It is truth held captive; justice gagged; human conscience surrendered to the despotism of force; schism in prospect; the earth

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4 III King, 21, etc.

5 Encyclical of 1st of November 1870.

without the sun; and above all, the God of vengeance, wounded in the pupils of his eyes.

The Pope is a prisoner! What a great cause for terror! The disasters of our armies, the bombardment of our cities, the plundering of our provinces, not to mention what awaits us, and with us Italy and all of Europe, all pale before these few words: the Pope is a prisoner.

The Pope prisoner of his own children! This circumstance adds to the crime. The imprisonment of Pius IX differs from that suffered by many of his predecessors. In the first centuries, the Pope was a prisoner of pagan Caesars who did not know him, who had received from him neither the benefits of civilization, nor the principles of liberty, nor the rules of justice. In later times, the Pope's imprisonment was an act of personal brutality, momentary, and highly reprehensible by the faith of the people who forced the captors to abandon their prey. Then the Pope was the prisoner of a man; now he is the prisoner of Europe. Once the persecutors of the Popes had names; they were called Otto, Barbarossa, Bonaparte. Now they are called ***Legion***. The Pope's imprisonment is the result of a cold calculation in the name of progress, of divinity, of the liberty of the world; a plan long formed, made manifest and favored by the hatred of some and the indifference of others.

This complicity of all Europe, which is presently watching impassively as such a terrible attack is being committed, reminds us of the prophetic words that the divine Master addressed to Peter, the established Shepherd of the Christian fold: "When you were young, you girded yourself and walked where you wanted; but when you grow old, you will stretch out your hands, and another will gird you and carry you where you do not want to go ([6])."

The sacred text adds that Christ said this to indicate by what death Peter was to glorify God. In the person of Pius IX, Peter today finds himself bound and imprisoned by the same people who owe him everything: liberty, progress, civilization. And he can say with all truth: "I have raised and exalted children, and they have despised me ([7])."

But let it be known once and for all: in this just lament there is less bitterness than fear. From the depths of his prison the Pope, ever a father, forgets

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[6] John 1-18

[7] Isaiah 21:2

himself and trembles only for his persecutors. Like his divine Master and model, climbing Calvary he says: "Do not weep for me, but weep for yourselves and for your children.([8])" And with Jeremiah: "Behold, I am in your hands; do with me as you please and as you see fit. Know, however, and hold fast that if you kill me, you will lay innocent blood on yourselves and on this city and on its inhabitants; for in truth the Lord has sent me to you to tell all these things in your ears. ([9])"

To whom is this infallible threat specifically addressed? We will see in the following chapters.

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[8] Luke, XXII, 28

[9] Jeremiah, XXVI, 14-15.

CHAPTER VI

The Pope is a prisoner: who is to blame?

The Revolution. — Its nature. — Its origins in modern Europe. — Its first aid, literary and scientific education.

Public indignation rightly places the blame for the heinous attack committed against the Father of Christianity on the former Emperor of France, Mazzini, Garibaldi, and their accomplices. But are they the only ones to blame? Certainly not. They are merely the executors of the plans of more numerous and ancient ones.

Let us not forget: what is, derives from what has been. Revolutions are first unheard of, and then made. Louis XVI was deprived of the throne before becoming king. Pius IX was a prisoner, and Rome was invaded before September 20th. Who, then, are the culprits who long ago planned the crime, the completion of which makes us tremble for the present and even more for the future?

First of all, and of which all others are merely auxiliaries, is the Revolution. The Revolution is that occult, universal, essentially anti-Christian power that has been convulsing all the countries of Europe for so many centuries. It is the *Spirit of evil* that has raged in the world since the establishment of Christianity. It is Satan himself who seeks by all means to overthrow God and sit on his throne to regain the empire he once held over man, whom he seduced and enslaved.

Chained for long centuries, it emerged from the bowels of the abyss, bringing in its wake Protestantism, Caesarism, Rationalism, and all the monstrous things in order, confined since time immemorial in the tomb of Greco-Roman paganism. This fatal epoch divides into two radically different parts the existence of Europe, *the Middle Ages and modern times*, which have been designated by the name of the *Renaissance*: one of the greatest lies in history.

Prepared by the great Western schism and by other causes which it would take too long to recall, the so-called Risorgimento truly began on the day that the schismatic Greeks, expelled from Constantinople as punishment for their obstinate rebellion against the Church, came to tell us that Christian Europe was barbaric. According to them, literature, philosophy, painting, architecture, politics, social institutions, everything had to be reformed on the model of

golden antiquity. They wanted the re-establishment of a social order of which Satan had been the author, the prince, the God. In vain the Church protested strongly against these scandalous lies. With a solemn act it rightly declared that the literature and philosophy which they wanted to bring back into fashion were poisoned even at their roots: *Literature and poetry are infected* ([10]).

Fascinated Europe did not heed the voice of its mother, just as Eve did not heed the voice of God. For the second time, the father of lies, the father of the Revolution, triumphed. His first ally was the literary and philosophical education bestowed upon the upper classes of Europe from the day of his victory.

From this period onward, during the decisive years of life, youth—who, by virtue of their social position, shape the world in their own image—has been placed in intimate, daily, and obligatory commerce with the pagans of Rome and Athens. In every instance, the men and events of a time when humanity, self-governing, knew neither the Pope nor the Papacy have been extolled. It has been presented as the most brilliant era of humankind. At the same time, this youth has been allowed to grow up in ignorance and even contempt for the centuries shaped by and governed by the Papacy.

And the Pope and the Papacy, becoming indifferent, odious, have been regarded not only as social inconveniences, but even more so, as obstacles to humanity's return to the freedoms, prosperity, and splendor of times that preceded the Pope and the Papacy. Victims of this deceptive education, modern generations, once they entered life, have worked tirelessly, directly or indirectly, to realize the social type that they had been made to admire.

If only the author of this writing, in formulating this accusation, were to thunder against classical education, he would not fail to be accused of injustice and exaggeration. But he has good and numerous company. Before him, and like him, all the far-sighted men of Europe have spoken for four centuries ([11]). Even more forcefully, the facts speak, among them the greatest catastrophe of modern times, the French Revolution, which was, from beginning to end, nothing more than a representation of school studies.

To these peremptory authorities is added today that of the Vicar of Jesus Christ. In his encyclical of December 8, 1849, dated in Portoci, Pius IX, a victim

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[10] Bull of the Apostolic Government of the Lateran Council of 1512.

[11] Their testimonies can be seen in the twelve volumes of our work The Revolution

for the first time of the Revolution, expresses himself in these terms: "The revolution is inspired by Satan himself. Its object is to completely destroy the edifice of Christianity, and to rebuild upon its ruins the social order of paganism. Its great means is to make the glories of pagan Rome shine before the eyes of Italians, in order to incite hatred toward Christian Rome, considering it as the obstacle that prevents Italy from regaining the primitive splendor of ancient times, that is to say, of pagan times. *Quo Italia veterum temporum, id est, Ethnicorum, esplenderem iterum acquirere possit (Whereby the Italy of ancient times, that is, of the Gentiles, can once again regain its splendor.)*."

To return the world to paganism, that is, to substitute Satan for Jesus Christ in the government of humanity, such is the final word of the Revolution. What is this, if not hatred of the Pope and the Papacy, raised to its highest power? It remains to be seen how, after eighteen centuries of Christianity, this hateful sentiment is still alive in the hearts of baptized generations, and above all of Italian generations, who, being closer to the Holy Father, have shared in his benefits more abundantly than others. There is no other answer to give, except that education makes the man; man forms society, and the society constituted by pagan education has led Pius IX to prison.

No less than literary education, philosophical education has contributed to revolutionizing Europe and to shackling Pius IX. Like all other sciences, philosophy was once called, and truly was, the faithful servant of theology, *ancilla theologiae*. This word explains everything. It expresses the agreement between reason and faith, the subordination of the former to the latter, the necessary union of the natural order with the supernatural order. After the revival of pagan naturalism, offered to the admiration of youth, this alliance weakened until it broke down.

It is more than surprising to find, in a great number of classical philosophy courses from the last three centuries and our own, a marked tendency to isolate reason from faith, the truths of the natural order from those of the supernatural order. Professors who are otherwise highly respected do not hesitate to call philosophy the investigator and the mother of truth, *veritatis indagatrix et parens*.

They intend to teach and prove, *through reason alone*, the most important truths of the dogmatic and moral order, which belong to the domain of theology, in which they are carefully advised not to conduct any research to seek support. The teachings of Aristotle should suffice for them.

Philosophy, thus gradually rising beyond its sphere, has aspired to be not a science subordinate to theology, but its equal and even its superior. In its pride, it has set about creating and forming a world in its own image. Indeed, from this separate and separatist philosophy have sprung separate politics, separate literature, separate art, and a morality separate from or independent of all revealed teaching. This is a clear substitution of pagan naturalism or Christian supernaturalism.

From such an apotheosis of reason, the practical conclusion is what we see today: in the religious order, Rationalism, or the radical negation of all positive religion; in the political order, the declaration of the rights of man; in the social order, the maxim that societies are secular and must be so; for such is the spirit of the times, the sign of virility, the condition of progress. Finally, as an inevitable consequence, the hatred of the Pope, irreconcilable adversary of this divorce, as senseless as it is criminal, and incorruptible organ of the Christian sovereign natural order.

We are here today: where will we be tomorrow?

CHAPTER VII

THE POPE IMPRISONED: WHOSE FAULT IS IT?

The governments that call themselves Catholic, second aid to the Revolution. — The separate policy. — Indifference and hostility of these governments, face to face with the Church and the Pope. — Their history written in three words: insult, plunder, enslave.

Oppressors of Christianity in the nascent generation, and destroyers of the alliance between the natural and supernatural orders, the humanists and philosophers of the Renaissance are the first Garibaldians. The governments formed in their schools are the second.

The doctrine of separatism was bound to inevitably move from schools and universities to reality; nothing could have been easier to foresee. Such a theory was so flattering to pride that it could not fail to be enthusiastically embraced by all the ambitious crowned figures: the prediction was soon fulfilled. "I laid the egg," said the Renaissance, through the words of Eranno, "and Luther hatched it: *Ego peperi ovum, Lutherus exciusit*."

Indeed, at the urging of the fiery apostate, the darling son of the Renaissance, like all the reformers of the sixteenth century, most of the governments of Germany, imitated by England, swiftly severed the ties that bound politics and religion together. Kings and sovereign princes all became popes and turned out to be the declared enemies of the true Pope.

As for the other governments that remained Catholic in name only, their constant tendency has been to emancipate themselves as much as possible from the authority of the Church and the Pope. Many times, through their actions, more eloquent than their words, they have proudly declared that they depended on no one but God and his sword.

This word either makes no sense or means: "Between God, the supreme monarch, and us, his subjects, there is no necessary mediator. We do not

recognize the right of anyone on earth to censure our public acts, to judge the justice of our laws, or the legitimacy of our wars."

This is the maxim of ancient Caesarist law: *Whatever pleases the king has the force of law*.. Since then, they have legislated and governed not according to the immutable principles of divine law, but according to the capricious rules of human law, of which they are both the authors and the interpreters. Napoleon's code is the most monstrous example of this.

This practical denial of divine right has placed them in a state of indifference and even permanent hostility toward the Holy Father. For them, he has been nothing more than a foreign and even suspect sovereign. His interests have not been theirs, nor his sorrows their sorrows. However, the Pope, ever faithful to the duties of his mission, never ceases to protest against the violation of Christian political law in the constitutions, laws, acts, maxims, and tendencies of emancipated governments, and in their usurpations of the prerogatives and liberties of the Church.

Although they ignore them, these repeated complaints so frequently bother them. To answer them, what have these well-bred sons done? Like that of Protestant governments after three centuries and even more, their history in their relations with the Pope and the Church is written in three words: insult the Pope and the Church, despoil the Pope and the Church, and enslave the Pope and the Church.

To insult the Pope, one's father, and the Church, one's mother. From Luther and company who called the Pope the Antichrist, to Garibaldi who called him a plague and a vampire; from Holbein who in the sixteenth century flooded Europe with infamous caricatures, in which the Father of Christians was transformed into everything that is most vile, to the current bandit lords of Rome, who stain the walls of the holy city with the same infamies: how many insults have not been thrown at the august face of the Vicar of Jesus Christ.

Have sophists, journalists, club members, the disaffected, and sectarians of every kind and from every country not exhausted, especially in recent times, the infernal vocabulary of insult, slander, and blasphemy against the Pope and the Papacy? And governments, which call themselves Christian and would not allow even the lowest of their rural guards to be insulted, have allowed it!

To despoil the Pope, his father, and the Church, his mother. Travel across Europe, and if you can, point to a single nation that has not robbed the Pope and the Church. Until these last days, the Sovereign Pontiff still retained a piece of

independent land. France—no, not France; the unworthy government of France, complicit in the first plunder, had signed, had sworn that it would NEVER again permit the invasion of what little remained to the Holy Father.

And it has allowed its signature to be trampled underfoot and its "*never*" to be surrendered to the ridicule of the world! Pius IX is today the Job of the Papacy.

Can I, without trembling and without shame, add that the representative of our current government in Italy has committed the infamy of publicly congratulating the invader of Rome for his sacrilegious plunder? *Pater, ignosce illis, non enim sciunt quid faciunt*. (Father, forgive them, for they know not what they do).

To chain the Pope, his father, and the Church, his mother. God, a great doctor has said, loves nothing so much as the freedom of the Pope and the Church. Nothing, therefore, is more painful to him than attacks against this freedom. Such is the enduring iniquity of modern governments.

Not being Catholic, they are necessarily Caesarian. Moreover, it is essential to every Caesarian government to want to reign without opposition. As far as they have been concerned, they have chained the Pope in *word* and *deed*, hoping that the ultimate *adherents* of their principles would come to chain him in *person*.

In His Word. While the most hostile sectarians to religion and society may freely profess their doctrines and spread them everywhere, the father of Christians cannot make his voice heard by his children. As sanitary cordons are established to prevent communication with countries infested by the plague, governments have enacted laws prohibiting the publication of any writing coming from the Holy See unless it has been reviewed and approved by them.

To injustice is added irony. Who are these reviewers of papal pronouncements, or rather, these customs officers charged with stopping them at the borders like contraband? Laymen, perhaps ignorant of the catechism, heretics, unbelievers, mercenaries of power. Here is the tribunal that in France, in Austria, and elsewhere, dares to summon the word of the Vicar of Jesus Christ to its bench; to judge it, condemn it, and even suppress it, prohibiting Catholics from taking it as a rule of their conduct.

Consequently, French and foreign bishops are fined, brought before the Council of State for having, according to the duty of their office, published in their diocese, or simply read from the pulpit, a papal bull. Guilty of the same crime, one of our religious newspapers, *l'Univers*, has been irrevocably suppressed?

What if I were to add what I have seen with my own eyes: the confiscation of letters from the Holy See and the breaking of the seals of the Roman chancery, in order to prevent, through this violation of the law of nations, the thought of the common Father from reaching the knowledge of his children?

In their actions. The members of the secular and regular clergy are the arms of the Holy Father. Through them, he exerts his influence in all parts of the Catholic world. What have the governments done? They have prevented some from entering their borders; they have suppressed others, curtailed the freedom of all, and placed their persons and property under guardianship.

Because they extend the reach of the Church and are animated by the spirit of the Holy Spirit, religious communities have not been treated any better. How many insulting and daily humiliations are committed by government officials against these heroic virgins, who dedicate themselves to alleviating all physical and moral miseries.

Instead of being surrounded by the trust, respect, and recognition due to their character, their selflessness, and sometimes even their birth, these angels of charity, chained in every detail of their duties, are regarded only as housewives or servants, so that they believe they are exempt from all consideration.

Caesarism has taken audacity further. Recently, he said to the representative of the Holy See in Paris: *Pray to God that our ultramontane bishops do not die, because you will not have them again*.

Making hostility the rule of his conduct, he presents as heads of dioceses not the candidates who would be preferred by the Supreme Pastor, to whom the responsibility for the whole flock belongs, but those whom he hopes to turn into instruments of his anti-Roman policy. Has he not been seen to maintain his tyrannical pretensions to the point of scandal, leaving important dioceses vacant for long years, rather than withdrawing appointments unacceptable to the Holy See?

What are these acts and a thousand others, if not the moral enslavement of the Holy Father? Between this moral enslavement, the precursor to the material enslavement, there is but one step: and this step has been taken.

CHAPTER VIII

THE POPE IS IN PRISON: WHOSE FAULT IS IT?

Heretical and schismatic governments, the third auxiliary of the Revolution.— Accomplices in the attacks against the Pope.— For the separated nations, the Pope is not only a temporal sovereign, he is a Father.— They owe him devotion.— Words of Saint Francis de Sales.

Wash your hands as much as you like, O Pilate: but you are not innocent of the blood of the Just One. Because they did not cooperate directly and physically in the total stripping of the Holy Father, certain nations flatter themselves of their innocence and believe they are free from the scourges that threaten Europe. Deception. It begins with the fact that there is not a single one that is not guilty of the moral imprisonment of the Holy Father. Besides his physical imprisonment, a consequence of the first, all are responsible for it.

To see a good man's possessions stolen, his house burned, and him imprisoned, to be able to prevent all this and remain with one's arms crossed: is this irreproachable conduct? And if the man treated in this way is a father, the best of fathers, what name can be given to the son who, shamefully selfish, refuses to come to his defense? Such, literally and without *exception*, is the conduct of the nations of modern Europe, facing the Sovereign Pontiff. The current position of Pius IX must be attributed to their complicity. If they had been what they should have been, the daughters of the Vicar of Jesus Christ, the invaders of Rome would never have carried out their attack..

I have said without exception that as for the Catholic nations in name only, because today there are no others, they are condemned. All have ignored the fourth commandment of God, "*Honor your father and your mother, so that you may live long*." By despising this precept, to which is attached, even more so for societies than for individuals, the promise of a temporal reward, these ungrateful nations have jeopardized their prosperity and even their existence.

Study their history from the time when, having become Caesarean followers, they abandoned their Father: you will see them march from revolution to revolution and from fall to fall, right up to our own day. Right now, it can be stated with certainty that if they do not return to their Father, repentant and

humble, they will fall prey to anarchy, and then to barbarism. This is what happened to the transgressor Israel before Nebuchadnezzar; this is a law of history.

No less culpable is the complicity of heretical and schismatic nations. To justify their indifference or hostility toward the sovereign Pontiff, let them not say: "We do not recognize the Pope, his authority, or his rights."

Why do you not recognize the Pope, his authority, or his rights? Solely and clearly because you have rebelled against him.

But since when has a son's rebellion against his father been a license for impunity for the guilty party? Now, say what you will; you are daughters of the Pope. You will soon find out.

Furthermore, the Pope is not only the head of religion; he is a temporal prince. His sovereign right is at least as sacred as yours. Since you are not at war with the Pope, how can you justify your active cooperation—through your diplomatic maneuvers, your newspapers, and your emissaries—in the attacks committed against his person, his authority, and his rights? What have you done with that great principle of public and private morality: "Do not do to others what you would not want done to yourself"?

Men of State who govern these separate nations, and who, it is said, are not lacking in intelligence, you would be wise to possess it in abundance to understand that with regard to your peoples, as with others, the divine law of retaliation is not abrogated.

But for schismatic and heretical nations, the Pope is not merely a temporal sovereign: he is their father, for it is to him that they owe their Christian identity. Pagans of another time, from where did the apostles who delivered you from barbarism come? From Rome. Who sent them to you? The Pope. What they have of Christianity and what they retain of civilization, their constitutions and laws, from whom must they repeat them? From schism and heresy, which are nothing but negations, or from the Catholic doctrines transmitted from Rome by the Pope? The Bible itself, from which alone they claim to draw their rules of public and private conduct, from whom did they get it? From the Pope. From whom did they learn that it is the word of God? From the Pope.—Since the divinity of the Bible has always been affirmed by him, the common beliefs of separated nations are affirmed and preserved. Just as the sun, covered by thick clouds, never ceases to send its light and heat to the earth, so the Pope, although heretical and

schismatic nations are separated from him by the darkness of error, never fails, without their knowledge, to make them feel his salutary influence.

A simple line of reasoning suffices to prove this. The preservation of beings is nothing other than their continuous creation. Since they have not been able to give themselves, and in fact have not given themselves, the Christian life, heretical and Islamist nations are incapable of preserving it. Thus, the further they distance themselves from the Pope, the more the number of truths among them diminishes, and the more their Christian life weakens.

England, Germany, and Switzerland have come, in recent times, to deny the necessity of baptism, the divinity of Our Lord Jesus Christ, and the very inspiration of the Bible; so much so that a Protestant minister from Berlin wrote not long ago: "I am writing on my thumbnail all that remains of common belief among us."

What would happen if the Pope were to disappear completely? The great and immortal Catholic principle would disappear with him. What would become of us then? Like the locusts of Africa that in an instant leave not even a leaf on the trees, or a blade of grass on the ground, unbridled Rationalism would have devoured all the remnants of faith not only in the countries separated from the Church, but throughout the entire world.

To sum up: heretical and schismatic nations may deny the *personality* of the Pope, but, whether they like it or not, they are forced to admit its *principle*. It is a truth that they live by the life of the Pope, and live only for him. As Christian nations, their existence is the continual fulfillment of that saying of Tertullian: "They bear fruit through us without being of ours: *fructificant de nostro, non nostrae."*

Given this, how can they pretend that the outrages committed against the Holy Father do not concern them in the least; that gratitude imposes no duty on them; that the interest of their preservation, as Christian nations, does not in any way condemn their indifference; that their selfish silence or their vain protests suffice to justify them before God and posterity? It cannot be so. Accomplices of the Catholic nations in the greatest crime, they have, like the former, transgressed the fourth commandment. Like them, they are responsible for their wickedness, and must give a strict account of it to God.

"The Pope," says St. Francis de Sales, "is the sovereign pastor and spiritual father of Christians, because he is the supreme Vicar of Jesus Christ on earth; therefore he has ordinary sovereign spiritual authority over all Christians,

emperors, kings, princes and others who in this capacity ***owe him*** not only love, honor, reverence and respect, but also help, aid and assistance for all and against all who offend him or the Church, in that spiritual authority and in the administration of it."

"Yes, by *natural*, *divine and human* right, everyone can employ his forces and those of his allies for his just defense against the wicked and unjust aggressor or offender: also the Church or the Pope (because all is one) can employ his forces, those of the Church and those of the Christian princes, his spiritual children, for the just defense and preservation of the rights of the Church against all those who would violate or destroy them.

« And since Christians, kings and princes are not bound to the Pope and the Church in a simple alliance, but in an alliance that is all the more obligatory the more excellent it is; as the Pope and the other prelates of the Church are obliged to give their life and suffer death to spiritually nourish the Christian kings and kingdoms; so the kings and kingdoms are jointly obliged to maintain, at the risk of their lives and their states, the Pope, their pastor and spiritual father, and the Church ([12]). »

In these words we find the most beautiful expression of the fourth commandment applied to the social order.

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[12] Letter 685

CHAPTER IX

The Pope is a prisoner: who is to blame?

"Gallicanism, the fourth auxiliary of the Revolution"—What is Gallicanism—Some of its actions after its beginning.—Its conduct at the Vatican Council,—How it has been the auxiliary of the Revolution.

We saw education and government as the first precursors of Garibaldi's followers. There are others, however, no less fierce and perhaps more criminal. I say more criminal because they better understand the sacrosanct rights of the Vicar of Jesus Christ and the strict obligation they have to defend him. These good companions of the invaders of Rome are the Gallicans.

What the Caesarian governments did against the Pope in the political order, the Gallicans did not cease to do in the ecclesiastical order from their birth until their death. Four definitions of Gallicanism have been given, all accurate, and all justified by its sayings and deeds.

Gallicanism, a cousin of Jansenism, *is a parasitic growth on the trunk of the Catholic tree, deforming and impoverishing it*.

Gallicanism *is an idle schism that dares not draw the ultimate conclusions from its principles*. (13)

Gallicanism *is insubordination to the Holy Father, servitude to princes, and despotism toward inferiors*.

Gallicanism, finally, *is the theology of Caesarism*.

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13 He brings them up today. By freely professing error, Döellinger and his followers in Germany, Switzerland, and even Rome are nothing but logical Gallicans. A Protestant and democratic newspaper in Frankfurt, the *Franc-furter Zeitung*, gave them this irrefutable lesson in logic: "Döellinger has rejected the dogma of infallibility. What are the necessary consequences of this act? If the Pope is not infallible, neither can the general council that declared him so. If, moreover, the Church is not infallible, it does not have the assistance of the Holy Spirit. And therefore everything she teaches, declares, and commands is entirely human, and has no value whatsoever before God and in conscience. All that remains is the biblical Christianity of Protestantism.

" In order not to contradict himself, Döellinger, by rejecting infallibility, must once again abandon the Church and become a Protestant. Has he seen this consequence? No. Will he see it one day? No. . . Liberalism has taken hold of him and will never let it slip out of his hands again.

Let us see if these definitions are precise and accurate by taking a quick look at the acts of Gallicanism.

From its origins, you see him as a vile flatterer of Caesar, supporting with so-called theological arguments the unjust aspirations of sovereigns against the Holy See. His profession of faith is that the Vicar of Jesus Christ has nothing to do with the politics of Christian kings.

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Having established this principle of secularization, the effects of which are being felt throughout the world today, Gallicanism supports the sacrilegious pretensions of Philip the Fair, compiles the Pragmatics of Bourges, and under Louis XIV approves the right of regalia, which is to say, the manifest plundering of Church property.

When the Pope condemns this injustice, Gallicanism refuses to publish the sentence and does not blush to place the apostolic letters in the hands of the civil government. Rather than obey the Pope, it declares with protests signed in its own hand that it wishes to obey the king.

To defend his opposition, he writes ecclesiastical histories in which, piling up lies and distorting facts, he accuses the Court of Rome of constant usurpations, and the most holy Popes of shameful ambition and abuse of power, both out of respect for princes and bishops.

But he doesn't stop there. This small sectarian boldly rises up against the Church, and in a declaration of principles, claims to teach the Vicar of Jesus Christ in four propositions the nature of his prerogatives, establish the extent of his authority, and determine the limits beyond which he no longer has the right to be obeyed.

Some time later, in agreement with Jansenism, he drafted the *Civil Constitution of the Clergy*. As is well known, this schismatic act disregarded the supreme and universal jurisdiction of the Supreme Pontiff, to whom it was content to grant, only in appearance, the primacy of honor.

From the Gallican school have emerged the elementary theologies which, for two hundred years, have seeped drop by drop the poison of their doctrines into the inexperienced souls of the students of the Sanctuary. In these books, poor in knowledge and even poorer in truth, the divine prerogatives of the Holy

Father are denied or diminished, and the abusive pretensions of the lay princes are upheld as legitimate. After having served as a textbook for the clergy of France for fifty years, one of these theologies has been so pernicious that it has been the object of a solemn condemnation, so evil is it.

In that book and others like it, future ministers of the Church have learned, among other things, the necessity of the *placet regiunt (royal approval)* for the orders of the Holy Father to be fulfilled; the right of Princes to place impediments to marriage; the Superiority of the Council over the Pope; the obligation of the Bishops' assent, in order to make the decrees of the Sovereign Pontiff irreformable. (Note by translator: READ THE LATERAN TREATY documents)

Thus, contrary to the word of the Son of God, Peter must no longer strengthen his brothers and feed the sheep and lambs; but the sons must strengthen the father and the sheep must lead the shepherd. Now I ask: does this not destroy the divine constitution of the Church?

The independence that the Gallicans demand for their princes, they demonstrate by their actions that they also demand for themselves. Despite the most formal condemnations, they have disfigured the great law of Catholic prayer. By introducing particular liturgies at their whim, they have simultaneously brought anarchy into an order of things in which unity must be primarily preserved. Not only have they established intolerable liturgies, but they have stubbornly defended them.

The ardent and repeatedly expressed wishes of the Supreme Pontiff were not enough to bring them to obedience; the great movement for a return to Catholic unity was necessary. Well, they viewed this movement with displeasure and fought it wholeheartedly, to the point of persecuting those who favored it. While some eventually gave in, but so slowly as to cause scandal, others still persist in their inexcusable and ridiculous resistance.

A consequence of their usurpation of liturgical law was to render our Churches headless by denying their immediate apostolicity; to send our saints into exile; to arbitrarily abolish, or allow the government to abolish, the offices of some. In public worship, disregarding ecclesiastical laws, they introduced a mountain of meaningless and worthless rubrics and ceremonies.

Under the name of *customary law*, they have supported them to prevent a return to unity. When they were forced to renounce certain cherished abuses solemnly condemned by the Holy See, many resisted by force of inertia.

Although submissive in *principle*, in *practice* they allow many illegitimate and reprehensible practices to persist.

In certain circumstances, vocal defenders of the Pope's temporal power despise his spiritual power when it concerns his personal independence or his opinions. To safeguard their omnipotence, some have forbidden the teaching of canon law; others have declared, "I am canon law." Despite the prescriptions of the Council of Trent and the recent example of most of their colleagues, there are some who have convened neither a provincial council nor a synod.

Rather than loyally abandoning what they call their liberal ideas, or their fantasy of reconciling the Church with the modern spirit, it is clear that they have disregarded the ***Syllabus*** of Pius IX, and have even attempted to interpret the Encyclical that condemns them in a way that favors them.

Others find a quicker way to evade obedience. When a Roman Bull does not suit them, they declare that it was not legally received, and for them, it is as if it had never arrived. Among them there are some who have even dared to deny the Chief of the Church his universal, ordinary, direct and immediate jurisdiction over the various dioceses of Christendom.

By virtue of this same arch-Galician claim, thirty-six French bishops disputed Pius VII's right to make the concordat, and their resistance produced the schism of the small Church. Need it be added that professors of theology have been heard seriously questioning whether the Pope, coming to a diocese in France, could hear confessions there without the permission of the Ordinary?

Seeing what transpired at the Vatican Council, one wonders which of those claims had been abandoned by the French and foreign Gallicans. The great question of the august assembly was the personal infallibility of the Roman Pontiff. *This infallibility was not, and never has been, a matter of free opinion*. Clearly expressed in the Gospel and received by Catholic tradition, it forms part of the deposit of revelation. At no time could it be challenged without becoming guilty of a temerity worthy of condemnation.

"Even before the council, the doctrine of infallibility was regarded in Italy and elsewhere as *proxima fidei*. Any work that attacked it was placed on the Index. The contrary opinion was tolerated in France in order to avoid scandals and schisms. Nevertheless, it could not be said that this was a free matter. If there had been nothing more than the repeated condemnations of the Four Articles,

this would have been enough to remove the freedom of the contrary opinion ([14])."

Although not dogmatically defined, the doctrine of papal infallibility has always been the form of Church governance. Providence, which sees all and wisely disposes all, willed that this truth be today defined as a dogma of faith. Unforeseen events soon made us realize the appropriateness of this definition. The day after the solemn proclamation of papal infallibility, a terrible war broke out, the first consequences of which were the invasion of Rome, the imprisonment of the Head of the Church, and the impossibility of continuing, God knows how long, the work of the Council.

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[14] Letter from a Consultant to the Index — January 1871.